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## Book Reviews.

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**A Dictionary of the Bible.** Dealing with its Language, Literature and Contents, including the Biblical Theology. Edited by JAMES HASTINGS, M.A., D.D., with the assistance of JOHN A. SELBIE, M.A. Vol. II, Feign-Kinsman. Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons, 1899. Pp. 870. Cloth, \$6; half morocco, \$8, a volume.

The first volume of this great four-volume work appeared a year ago, and received in this journal (see BIBLICAL WORLD, August, 1898, pp. 129-33), and in many others, unusual praise and commendation. The second volume is of larger interest and importance than the first, because of the subjects which alphabetically fall to it. This is true of both Old and New Testament fields.

Once more the typography of the work impresses one as the finest and most useful which has ever been given to a Bible dictionary; in fact, it would be difficult to improve upon it. The admirable analytical arrangement of the long articles, with sections and subsections marked by side-heads, numbers, and boldface catchwords, with the tabled analysis at the head, makes the elaborate articles as perspicuous and easy of access as one could wish. The body type of the work, though small and printed solid in double columns, is clear and thoroughly readable. Even the very small type used for the notes and bibliography causes no complaint. The somewhat elaborate system of abbreviations employed in the work, at first a little perplexing, soon becomes familiar. Only a few typographical errors are discoverable.

This volume contains two good maps, one of the Kingdoms of Israel and Judah, the other of the City of Jerusalem as it is today. The illustrations, which were not numerous in the first volume, have almost disappeared from the second; a few trees and implements are pictured. Under the article "House" there is one illustration, showing a carved door—that is all, nothing to picture the construction, appearance, or furnishings of the oriental house. Not a single picture is given in the article on Jerusalem, nor in the extensive article on Food; yet where would illustrations be more instructive? Nor are there any illustrations in the articles on Games, Gate, Hair, High Place, Hospitality, Idolatry, Jacob's Well. That is to say, the design of illustrating

the work has been practically given up. This is unfortunate ; at the same time it is scarcely a mistake, for pictures are bulky, and space is very valuable in such a work as this. Probably the work could not have been compressed into four volumes otherwise.

The volumes are necessarily so large and heavy that the half-leather is to be recommended above the cloth binding.

But to turn to the contents. They may best be considered by classifying the articles into natural groups.

*Old Testament biography and archæology.*—Old Testament biography is richly represented in this volume. Of the patriarchs, Isaac, Ishmael, Jacob, and Joseph, to mention no others, belong here ; Joshua, Jael, Jephthah, and Gideon from the Mosaic age and the times of the judges ; Hezekiah, Jeroboam, Josiah, and a multitude of other kings ; and Isaiah, Jeremiah, Joel, Habakkuk among the prophets ; while among more general biographical subjects are such as Israel, Hittites, Hebrew, Jebusite, Gog, and Goiim.

The selection of the writers for these articles has been in many cases altogether successful. A. B. Davidson for Jeremiah and Hosea, George Adam Smith for Isaiah, E. König for Jonah, Sayce for Goiim and Hittites, Whitehouse for Hoshea, are recognized as eminently fitting. While unexpected, it is gratifying that Professor Driver writes on the patriarchs Jacob, Ishmael, Joseph. His treatment is full, discriminating, and learned. The article upon Joseph makes admirably full and accurate use of Egyptian sources. Margoliouth has the subjects which border upon the Arabian field, and is learned, but unequal. Some new names appear, such as W. E. Barnes, whose article History of Israel is attractive and scholarly, but lacks the generalizing element necessary for a rapid sketch. The kings of Israel and Judah are distributed among I. A. McClymont, whose work is admirable ; G. A. Cooke, who is equally good ; and N. J. D. White, who does not reach the same level of excellence. Lukyn Williams, who writes on King and Hebrew, is distinctly weak. The work on minor biographies is done in a scholarly manner by J. A. Selbie and J. F. Stenning. The latter is especially thorough in the treatment of his subjects.

Geography and archæology furnish themes for articles which in most cases call for no extended criticism. The geography is handled largely by Sir Charles Warren and C. R. Conder. The latter writes the exhaustive article on Jerusalem. His views concerning the site of

Zion are controverted by Professor Driver, writing under the head of Jebus. Two significant topics in archæology are "Harlot" and "Idolatry." Both are handled by W. P. Paterson, and, while informing, must be regarded as inadequate. Full treatment of the important subjects "Foreigner" and "Er" is given by Selbie. W. J. Beecher writes guardedly on "Giant." "Flood" and other articles by F. H. Woods are full, but not always quite up to the best scholarship.

*Old Testament introduction.*—Many of the greatest subjects of Old Testament introduction fall to this volume. The article on Genesis, by H. E. Ryle, deals in a satisfactory manner with the contents, plan and unity, composite structure, component sources, historical value, religious teaching, and literature of the subject. A careful analysis is made of the different sources of which the book is composed, and the differences in their character are noted. Respecting the early narratives of the book emphasis is placed upon the common character of the traditions possessed by the Hebrews and other races, but also it is noted that the spirit in which the material is handled is vastly higher and avoids the puerilities and superstitions inalienable from the polytheism of other narratives, such as the Babylonian. In the stories of the patriarchs the author observes that the difficulty which besets the modern student is how to distinguish the substratum of actual history from the accretion of later legend and from the symbolism of eastern description. In general, satisfactory ground may be reached upon the subject, but fresh light may be expected from future discoveries. The religious teaching of the book is prominent on every page. The Scriptures were written for religious instruction, and in no book of the Old Testament are the treasures of theology to be found so close, as it were, beneath the surface as in the book of Genesis. These appear in the foundations of a true and spiritual religion, in the redemptive purpose as unfolded by the gradual process of election, in the prominence given to the conception of God as one who was in communion with the children of men, and in the idea of the progressive religious teaching of Israel.

The article on the Hexateuch, by F. H. Woods, occupies thirteen pages and deals as adequately as such brief space will permit with the many questions which arise in connection with these books. The composite character of the Hexateuch, the method of composition and characteristics of the different sources, are given adequate treatment, and the general conclusions which have been reached by practically

the whole modern school of biblical criticism are set down. Of the two documents J and E the former is believed to be the older and is from a Jewish source, while E is the product of the northern kingdom. These were blended into one before D was composed. For many centuries probably the only records of the past were those contained in song and saga. J E was the first attempt to collect these so as to form a connected written history, probably dating from the eighth or ninth century B. C. During the exile a new body of ritual law, more priestly in its character than D, was drawn up, probably by some disciple of Ezekiel. This was followed by a new version of the whole history, and especially of the legislation, conceived in a still more sacerdotal spirit, which was probably completed about a century later and promulgated by Ezra and Nehemiah. Our present version of the Hexateuch, with its editorial revisions, may be dated somewhere in the third century B. C.

An exceedingly satisfactory article is that on Isaiah, by George Adam Smith, which treats of the personal history of the prophet, the structure and contents of the book, its authenticity, the Messianic prophecies in the first part, the theology of Isaiah, the religious reforms in his time, the historical section of the book, the portions believed to be from other authors, the structure and date of chaps. 40-66, and the theology of this section. There is presented here in general what has already become familiar to biblical students through the two volumes by the same author in the *Expositor's Bible*, but the list of literature at the close is exceedingly full and suggestive.

Such articles as Habakkuk, by S. R. Driver; Haggai, by G. A. Cooke; Hosea and Jeremiah, by A. B. Davidson; Joel, by G. G. Cameron, and Jonah, by Edward König, are brief but interesting treatments of these books. The date of Jonah is fixed in the post-exilic period, but not beyond the year 300 B. C., and its contents are declared to be a symbolic narrative, while its teaching is that Israel has been intrusted by God with the mission to call the nations to repentance, and is not to be jealous if they manifest penitence and God takes back the threat which he had pronounced against them. In an informing article on Joshua, George Adam Smith maintains the historicity of Israel's unity before and at the crossing of the Jordan, against Stade and others, and declares that this is necessitated no less by the general force of tradition than by the historical probabilities, and especially the work of Moses. The philological and textual evidences afforded by the book go to show that its final redaction occurred very

ate, certainly after Ezra's time, perhaps not till the third century B. C. The article on Kings, by C. F. Burney, maintains the usual position that these books received their first and main editorial fashioning in the period just preceding the exile, and in the deuteronomic spirit, but that many additions of an editorial character were made at subsequent times.

*New Testament biography.*—By far the most important of the contributions on New Testament matters is the article, or rather collection of studies, by Professor Sanday upon Jesus Christ. Rejecting any attempt at working out from the self-consciousness of Jesus, Professor Sanday begins with the more external matters, and then turns to his teaching and character. The "Survey of Conditions" which serves as a sort of introduction to the article contains a comprehensive sketch of the outer and inward elements of Judaism, but its statements are not much used in the body of the work, and the paragraphs upon the Messianic hope contain little beyond a summary of views commonly held. The real value of the article appears as soon as Professor Sanday begins to handle the gospel material. Here his combination of learning, exegesis, and criticism is most admirable. So far as the dates of his chronology are concerned, he is practically at one with Turner's article on Chronology in Vol. I, but in his treatment of the sources he shows a historical method and an emancipation from the methods of traditional harmonies altogether delightful, even if it be not always self-committing. He thinks the order of Mark 2:23—3:6 not chronological, holds that there was but one cleansing of the temple, regards John 4:46—54 (the nobleman's son) and Matt. 8:5—13 (the centurion's servant) as possibly two forms of the same story, and suggests that the same may be true of Luke 5:1—11 and John 21:1—11, as well as of the two feedings of the thousands. The story of the temptation he regards as symbolical, and the transfiguration as a vision. His treatment of miracles is a happy illustration of criticism. The opening of the graves (Matt. 27:52 ff.) at the time of the crucifixion he frankly says belongs to a stratum of sources "that carries least weight," yet at the same time he holds that the critical evidence for the "nature miracles" as a class is as strong as for those of healing. In fact, Professor Sanday finds in the criticism of the gospels a basis for an increased faith in their historical worth. Quite as important as his discussion of miracles are the sections upon such difficult matters as the Chronology of the Passion Week, the Genealogies, the Resurrection,

and the "Verdict of History." The treatment of the virgin birth is less satisfactory, although the author's habits of cautious statement are well illustrated in his conclusion: "Our names for the process [the break of the continuity of heredity through the appearance of a sinless man] do but largely cover our ignorance, but we may be sure that there is essential truth contained in the scriptural phrase, 'The Holy Ghost shall come upon thee, etc.'" Other and perhaps even more characteristic quotations might be given, so uniformly excellent is the work. Even though — and we say it with great hesitation of the author of the *Authorship and Historical Character of the Fourth Gospel* — it seems to us that Professor Sanday has not availed himself of the results of the criticism of the fourth gospel as satisfactorily as of that of the synoptics, it is no small thing that, practically first of all Englishmen, he has attempted a scientific treatment of his great theme. Others, under his influence, will go farther and to more assured results than he, but they will follow in the way he has marked out. As it stands it is the best introduction to the study of the life of Jesus with which we are acquainted.

The article upon John the Apostle might more properly be called "The Johannine Theology," so disproportionately small is its biographical section. The author, Rev. T. B. Strong, of Christ Church, Oxford, holds to the Ephesian residence of John, on the basis of the evidence of Irenæus, Polycrates, and Papias, but then, after having congratulated himself that he is "not concerned with the further and more complicated question of the authorship of the fourth gospel," without more discussion goes on to present "The Theology of St. John," without querying whether the gospel and the epistles are genuine. This is legitimate enough in itself, but may mean much or nothing in an article upon John the Apostle. In treating of the doctrine in the gospel, the author's method is wholly unsatisfactory, as he attempts no systematic distinction between the teaching of Jesus and that of the evangelist. As a classification of texts this section is more successful; but biblical theology is more than that. Again, whence does the author get from Johannine thought the "church" that plays so large a rôle in his exposition of the doctrine of the Holy Spirit? Nor does he handle the vital problem as to whether the author of the gospel and epistles of John could be the author of the Revelation, except to declare that a position of each is the same "in its ambiguity," or in its "clearness and obscurity"! Yet the article concludes with the reassuring remark that "it must be obvious by this time how closely

the thought of the Apocalypse is connected with that of the gospel and the epistles"!

Of the other biographical articles, that of Headlam upon Herod is a piece of monumental erudition, and, though brief, actually exhausts the sources of the history of the Herodian family; those on Felix and Festus adopt practically the traditional chronology; that on Gallio naturally gives us no new information as to a man of small importance in either secular or sacred history; that of Professor Plummer upon Judas is an admirable example of frankness in dealing with the variant accounts of the traitor's death.

*New Testament geography and archæology.*—The geographical articles of special importance are those upon Jerusalem (C. R. Conder), Galilee (S. Merrill), Galatia (W. M. Ramsay), Gerasa (C. Warren), Golgotha (C. Warren), and Iturea (G. A. Smith). Lieutenant-Colonel Conder has given an extensive and in every way admirable description of Jerusalem as it was in Jesus' day, discussing with care and wisdom the difficult problems of the city walls, the temple, and the localities of the great events in the life of Christ. The site of Calvary is considered more likely to be to the north of the city, at or near "Jeremiah's Grotto," rather than at the traditional place; but the opposite view is taken by Colonel Warren, in the article Golgotha. One regrets that no attempt was made to determine the population of Jerusalem at the time of Jesus' public ministry. And the same lack is noticeable in Dr. Merrill's article on Galilee, where only indefinite statements are given, suggesting a dense population. Dr. Merrill, in his earlier book entitled *Galilee in the Time of Christ*, endeavored to defend Josephus' preposterous figures as to the population of Galilee. Why can we not have a reasonable discussion and estimate from the New Testament geographers as to the population of Jerusalem, Judea, and Galilee in Jesus' day? Professor Ramsay has made a masterly argument for the so-called South-Galatian hypothesis, the view that the Galatia of Paul's epistle included and mainly designated the district of the first tour—Antioch, Iconium, Lystra, and Derbe. He has already convinced many of this hypothesis, and it seems likely that it will in time become the accepted view.

Of the archæological subjects only a few can be mentioned here. The group of articles, Gehenna (R. H. Charles), Hades, Hell, Heaven (all by S. D. F. Salmond), are excellent, and will help much to clarify popular opinion on these difficult themes. The articles on Food



(A. Macalister), House (C. Warren), and Hospitality (W. Ewing) are filled with exact and interesting information concerning oriental social life which makes real to one the people of the first century, and the historical character of the gospels. The Genealogy of Jesus Christ (B. W. Bacon) is a vigorous critical article which in all probability gets pretty close to the facts behind these records. Jacob's Well (W. Ewing) is admirably described with respect to just those things which one wishes to know about it.

*New Testament introduction.*—The second volume is the most important of the four in this respect, for it contains the general article on the Gospels (V. H. Stanton), and the special articles on John's Gospel (H. R. Reynolds), John's Epistles (S. D. F. Salmond), Galatians (M. Dods), Hebrews (A. B. Bruce), James (J. B. Mayor), and Jude (F. H. Chase).

Professor Stanton's treatment of the origin and relations of the four gospels is scholarly, well-balanced, and valuable. It is not all that we hoped it would be; it is perhaps not superior to the article on the gospels by Professor Sanday in the revised *Smith's Bible Dictionary* and his *Expositor* articles, or to that of Dr. E. A. Abbott in the *Encyclopædia Britannica*. Certainly those articles are not superseded by this one. Professor Stanton gives large place to oral tradition in the formation, but holds to the two-document theory which is now so commonly adopted. The relation of the fourth gospel to the synoptics is carefully discussed. His general conclusions are moderate and wise. The dates for the synoptics are 70–80 A. D., while for the fourth gospel no date is mentioned, but it is placed in the closing years of the apostle's life. With the question of the Johannine authorship he does not deal. He maintains that John is right as to the crucifixion on 14th Nisan, and that the synoptics can or must be made to conform to this view. He defends the two cleansings of the temple, and thinks John's chronology correct (though he regards the feast of John 5:1 as uncertain). The only real ground of complaint against the article is that it does not contain a great deal more material and discussion of the gospel problem; this, however, may not be the author's fault. The article is sixteen pages long; a better proportion for it in this dictionary would have been twice that extent.

The article on John's Gospel, by Principal Reynolds, is disappointing and discouraging. Of course, this is a critical and delicate subject, and the treatment of it will go far to stamp the *Hastings Dictionary* as conservative or radical. We appreciate and sympathize with the desire that the work shall be conservative. Conservative, but not traditional. Yet Principal Reynolds' view of the gospel is essentially traditional; and it is not only that—it is ardently polemical. What can be said for an author who writes today upon the gospel of John and disregards entirely the view of *essential* as distinguished from

*actual* Johannine authorship? It is counted by many a great achievement of criticism that they can hold to the apostle John as the *source* of the material in the gospel, while attributing the *difficulties* which it presents to a disciple of John who gave the work its present form. That view may not represent the historical fact, but scholars who hold to it cannot be ignored, and their strength the conservative school cannot well spare. It would have been much better if an author could have been chosen to write this article who could have seen all sides of the problem, who was not shut out by mental bias from recognizing real difficulties and legitimate distinctions, and who would have given fair consideration to other theories than his own.

The article on Galatians, by Dr. Dods, is good, but it is brief and not strong; it does not rise to the possibilities of the epistle. Professor Mayor's treatment of the epistle of James is a repetition of that given in his commentary, and is a thorough defense of the traditional authorship and early date of the writing. Full justice is not done to other views of the epistle. The article on Jude, by Principal Chase, is an admirable piece of work, exhibiting scholarly conservatism in its best manner. Of other articles there is not room to speak.

*Biblical theology.*—In this department also the second volume of our dictionary is the most important, for with the exception of the Pauline theology (and, so far as there is any, the Petrine theology) all the great themes are found here. The most extensive articles are upon God (Old Testament—A. B. Davidson, New Testament—W. Sanday), Incarnation (R. L. Ottley), Kingdom of God (J. Orr), Holy Spirit (H. B. Swete), Johannine Theology (T. B. Strong, H. R. Reynolds, and S. D. F. Salmond). Lesser articles are upon Foreknowledge (A. Stewart), Forgiveness (J. F. Bethune-Baker), Glory (G. B. Gray, J. Massie), Gnosticism (A. C. Headlam), Children of God (J. S. Candlish), Grace (A. Stewart), Holiness (J. Skinner, G. B. Stevens), Justification (D. W. Simon).

Of the five great articles first named, the last one is threefold; that is to say, the Johannine Theology is treated in three different articles: that upon the Apostle John, by T. B. Strong; that upon the Gospel of John, by H. R. Reynolds; and to some extent in that upon the Epistle of John, by S. D. F. Salmond. This is an unsatisfactory arrangement. One may infer that the editor intended Mr. Strong to handle the subject, as his treatment is furnished with a subhead, "The Theology of John," and he fills ten pages to Principal Reynolds' six pages on this subject. It would have been better to have made a separate article, "The Theology of John." And from what has been said above as to Mr. Strong's presentation of the subject, one can only express regret that the work was not better done. The question of the relation of the teaching of the fourth gospel to the teaching of Jesus is supposed to be an important one. Some regard the teaching contained in the fourth gospel as the teaching of Jesus, in which case it is a misnomer to call it the Johannine theology. Others think that the teaching of the

fourth gospel is so thoroughly a mental, spiritual, and stylistic remolding of Jesus' teaching as to make it an individual system as peculiarly John's own theology as Paul's theology is his own. To which class do Mr. Strong and Principal Reynolds wish to be assigned? If to the former class, both of them should have dealt fairly and adequately with the relation of the teaching of the fourth gospel to that of the synoptic gospels. The conclusion of the matter is that the theology of John has not received the treatment in the dictionary which we might have hoped, or even expected; that the writers have fallen short in essential respects of a true biblical-theological method and standard.

Of the other four great theological articles much pleasanter things can be said. Professors Davidson and Sanday have furnished a study of God which has not been equaled in the same compass, and which gives great value and dignity to the volume. The science of biblical theology is honored and advanced by their contribution. The article upon the Kingdom of God, by Professor Orr, occupies thirteen pages. It is marked by great scholarship, clear critical vision, spiritual insight, and good sense. While one may differ with the author in many points of historical detail or interpretation, one must approve his method, his spirit, and his main conclusions. There are some articles in this volume which every Bible student should know through and through, and this article is one of them. Professor Swete's article on the Holy Spirit (nine pages), and Mr. Ottley's article on the Incarnation (nine pages), are both of them of unusual worth, certainly superior to any treatment of these subjects of like extent.

With reference, therefore, to the work as a whole, it is simple justice to say that no Bible dictionary now published (we do not yet know what the Cheyne-Black *Encyclopædia Biblica* will be when it appears) can compare with this one for the value of its contents and the excellence of its typography. It should be on the nearest bookshelf of every Bible student, and constantly consulted. All do not understand the usefulness of a work like this. Some think it too expensive to buy. But the fact is that this dictionary will be worth more to the general Bible student than any hundred books he could buy singly, and which would cost him many times as much. Each one of the forty or more great articles in this volume alone would make a book by itself, printed in ordinary book type and style; and most of them would be superior to any similar books published. That is, one can get here for six dollars what otherwise he would pay at least sixty dollars for, and have all the remainder of the articles in the volume without expense. A little mathematical calculation is sometimes useful. Every reader of this journal will find it to his interest to make one at this point. Here is a work that is a library in itself for pastor or Sunday-school teacher, and a library that on the whole is superior to all others for the use of the average student of the Bible.

THE EDITORS.